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## EDITORIAL NOTES.

GEORGE HERBERT LOCKE.

THE BOARD OF EDUCATION having control of the schools of England under the new Education Act is making a decided effort to offset the criticism of the Nonconformists by emphasizing the idea that the Act *AN INSPECTOR OF SECONDARY SCHOOLS FOR ENGLAND* was an effort toward the legitimate organization of educational effort in England rather than an effort toward the firmer establishment of the religion of the Established Church. This is apparent in the interest being shown in the appointment of inspectors who have exceptional qualifications for the work of organization. Perhaps the most noteworthy appointment, and certainly the one in which our readers will be interested, is that of Mr. W. C. Fletcher to the position of Chief Inspector of Secondary Schools. We note that he is a comparatively young man, a Cambridge man, for nine years a Master at Bedford Grammar School, and since 1896 Head Master of the Liverpool Institute, a large secondary school. He has also been chairman of the Examinations Committee of the Incorporated Association of Head Masters of Secondary Schools, so that he enters upon this very responsible work fresh from the work of the schools.

A VERY interesting series of special articles on Germany has been appearing in the *Times* of London, and although the writer's purpose is to confine his remarks to industrial conditions, it is very noticeable how *BRAINS AND TARIFF REFORM* he invariably gets back to the cause of progress, viz., education. He tells of a visit to Crefeld, where in a mill of moderate size he found eighteen young men, trained in the textile school, at work in the designing room. One of them was engaged at the time with a customer, a dealer in dress materials, and the two were working out ideas together, making sketches, criticising, and altering. This is how fashions in new materials are evolved. The expert designer and dyer invent ideas and combinations, which are submitted to customers, or they translate the ideas of others into practical shape. Single manufacturers will employ from sixty to eighty designers for a period of several weeks in preparation for a new season. It is only in this way that a hold on the market can be retained. The writer goes on to say that Germans have particular need of carefully trained skill for the work, because they are not naturally inventive or gifted with the innate sense of elegance possessed by the French. Consequently the manufacturers give liberal support to the textile schools and further encourage them by providing employment for the graduates. There is no doubt

about this being a good business transaction. A manufacturer in Elberfeld showed the writer a length of dress material. "That," he said, "is going to England, and it is made of English stuff. I get the materials from England, manufacture them, and send them back. I pay carriage both ways, and yet I can sell this in the English market." "How do you manage to do it?" "Well," he replied, "you see this is a nice design; there is brains in it." It was a good answer, and the writer believes that it is a complete answer, for he pays higher wages and more for coal than manufacturers of similar goods in Yorkshire. Manufacturers in England often complain that German and other foreign competitors steal their designs, and there may be much of truth in such a statement. They do the same and steal French designs. Every nation helps itself to the ideas of others; but it is not possible to go on competing successfully with borrowed brains and second-hand ideas. The nation which is richest in ideas will come out first, and the Germans realize that thoroughly.

IN these days, when the training school for teachers and the college are coming nearer together, that the students of both may receive a more economical and efficient training for the important profession upon the work of which they are about to enter, it is interesting to notice that on the other side of the world like ideas are abroad. In the progressive colony of New Zealand the Education Committee has prepared a bill which provides that training schools shall be established at the four principal university centers, Auckland, Wellington, Christchurch, and Dunedin; to avoid the expense of duplicating instruction in subjects that are taught at the university colleges, and to secure for teachers the greater breadth of view, the training of teachers in literary and scientific work will, as far as possible, be provided by the university colleges; there will be a two-years' course of training for each student; the lecturer on education at the training college will be given the status of a lecturer or professor at the university college that his lectures may count in the university course of the students; the practicing department of each training college will include a model country school with but one teacher. This last provision is unique, but what might be expected from the colony which is so practical in its dealings with great social questions.

A VERY interesting controversy on a very old subject has been engaging the attention of Archbishop Quigley of Chicago and President Edmund J. James of Northwestern University. The archbishop introduced the discussion by advocating the denominational control of schools, and asserting the impossibility of having successful schools, by which he meant schools that accomplish the high purposes of education, unless there is religious instruction given in them. President James at the Illinois Teachers' Association ably presented the claims of the public school to recognition as the great moral force of the

TRAINING COLLEGES  
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nation. The resurrection of this seemingly settled subject in this country is perhaps due to the controversy in England consequent upon the passing of the Education Act, which gave additional recognition to the influence and place of religious instruction in the schoolroom. A most significant utterance on this subject was made in a recent political speech in the city of Nottingham by Mr. John Morley, certainly one of the most representative of Englishmen. He said:

A very important letter, of which I wish to speak with all respect, appeared recently in the newspapers from the Archbishop of Canterbury, addressed to a Nonconformist minister. I think that the archbishop showed himself to be wiser than the prime minister [cheers] and the head of the church seems to see much more clearly than the head of the state. [Laughter and cheers.] When you find such a letter as that written, will it not convince even ministers themselves that their Act has kindled an amount of exasperation and passion which ought least of all to have been aroused upon education [hear, hear]—education, the thing that ought to unite, not divide? [Cheers.] When they see that, they will feel that what they propose as a settlement of the educational difficulties has been, in effect, an opening of new difficulties; and as for the sweeping away of those well-established and well-worked institutions, the school boards, that, surely, was one of the greatest errors of which a British administration has ever been guilty. Now I am going to do a bold thing. Many of you will not agree, perhaps most of you won't agree, and I have only this sentence upon it. I shall be prepared to defend it bye and bye, when the occasion offers. My own view has been, ever since I began to think about public things, that you will never come to a wise settlement until you have removed altogether the hand of the state from religious instruction. [Cheers.] Religious instruction is a thing for the parents—it is not a thing for the state—and I, for my own part, can never be cordial to any policy, and any changes in policy, which do not recognize the principle that the state is concerned with secular things, and has no concern with religious things. [Cheers.]

MR. J. EDMUND BARSS, of the Hotchkiss School, contributes to the *Latin Leaflet* an interesting comparison of the requirements in Latin for admission to Harvard and Yale. As might be expected, there is a substantial agreement in the amount of work prescribed, but a disparity which renders the work of the teacher difficult occurs when the organization of these requirements and their disposition in the examination system is considered. Yale requires in the *Preliminary*: Cæsar and Nepos at sight; Cicero, *In Catilinam*, I–IV; *Pro Archia*; *De Imperio Pompei* or an equivalent. In the *Final* there must be offered Ovid at sight; Vergil, 5,600–6,300 verses. Harvard requires in the *Preliminary*: Cæsar and Nepos at sight; Cicero, *In Catilinam*, I–IV; Vergil, or Ovid and Vergil, 2,000–3,000 verses. In the *Final* there must be offered Vergil, or Ovid and Vergil, 3,000–8,000 verses (depending partly on the amount read for preliminaries); *Æneid*, I–VI, is *prescribed* as part of the verse requirement; Cicero, orations additional to those read for preliminaries, making in all 90–

120 Teubner pages. Were there no division in the examination, the likeness would be far more striking. For the Harvard preliminaries the candidate *must* have had some poetry. He does not require so much prose as at Yale. Mr. Barss proposes that Yale should accept for preliminaries four orations of Cicero and two (or three) books of Vergil; postponing the rest of the Cicero, the rest of the Vergil, and the Ovid until the final examination. He points out that such an arrangement would make the program practically coincide with the recommendation of the Committee of Twelve of the American Philological Association, and have the double advantage of leaving no year without its prose to influence the Latin composition, and preventing the monotony consequent upon giving an entire year to prose or poetry alone. This is a question of arrangement, and we can see no reason why the suggestion made by Mr. Barss should not be seriously considered by the representatives of these colleges. It seems a very small thing, but it is to these small and seemingly unimportant things that some of our colleges cling tenaciously, and the way of the high-school teacher is made hard thereby. Mr. Barss says that the universities have missed the point that if only the examinations permitted the same portions of the same authors to be read at the same time, a teacher would rather welcome than complain of those slight differences which proceed from the private convictions of examiners, as encouraging a roundness of preparation, beneficial alike to the candidates for admission to either college.

WE are indebted to the *British Weekly* for the following appreciation of the life and work of the great English philosopher who did so much for the cause of education both in his own land and in our great republic :

HERBERT SPENCER

The death of Herbert Spencer occurred at Brighton on Tuesday morning, December 8, at 4:46, after a night of unconsciousness and a prolonged illness. Mr. Spencer was born at Derby on April 27, 1820. His father was a school-master and a Nonconformist. Spencer was familiar from the beginning with the doctrines of Methodists and Quakers. More powerful even than the influence of his father was that of his uncle, the Rev. Thomas Spencer, of Hinton Charterhouse, near Bath. Though a clergyman of the Established Church, and an early friend of that shining Evangelical light, Dean Law — to whom, by the way, he owed his living — Thomas Spencer was a Radical, a teetotaler, a Chartist, and an Anti-Corn Law propagandist. Herbert Spencer was under the care of his uncle from the age of thirteen, and in the natural course of things would have studied at Cambridge, but then, as always, he was averse from academic education, and preferred to follow his own bent. For some years he was employed as a teacher and an engineer. The bent of his mind, however, was to literature, and when he was only twenty-two he published a remarkable series of letters in the *Nonconformist* on "The Proper Sphere of Government." The *Nonconformist* had been published little more than a year, and was edited by Edward Miall. It is interesting to look at the early volumes. About a half of the little paper was

devoted to the fight against church rates, and the other half to the Anti-Corn Law propaganda. Sixty years ago our fathers were fighting the foes that confront us today. If we remember rightly, it was through the influence of the late Dr. J. H. Wilson, of London, then sub-editor of the *Nonconformist*, that young Spencer's letters were admitted. They can hardly have been very welcome, but they are of intense interest for their sobriety, ripeness, decisiveness, and intense individualism. In them may be found the text of Spencer's lifelong preaching. The office of government according to him is "not to regulate commerce; not to educate the people; not to teach religion; not to administer charity; not to make roads and railways; but simply to defend the natural rights of man—to protect person and property—to prevent the aggressions of the powerful upon the weak; in a word, to administer justice." The establishment of a state church is violently opposed, and not less strong are the young thinker's objections to national education. Spencer through all his life had a friendly feeling for Nonconformists. He defended them against Matthew Arnold, and as late as 1882 he wrote to the *Nonconformist* welcoming help for the Anti-Aggression League. "I infer that the co-operation of that influential part of the community which your paper represents may be hoped for. It is a favorable sign of our times that religious differences, no matter how extreme, do not prevent the united action of men who agree in their moral aims. Many of those who, like myself, do not accept the theological doctrines of the current creed, yield to none in their desire to see its ethical doctrines prevail. . . . Through several channels have already come proofs that the various organized bodies of artisans may be counted upon to give active support to the Anti-Aggression League. Their strength, if joined with that of the Nonconformists, and made permanently available by a proper organization, ought to put an effectual check on the aggressive tendencies of our military and official classes." We have the best reason to know that in the closing months of his life Mr. Spencer was deeply interested in the fight against the Education Acts. If he had lived, he would have published the autobiography which he kept so long in print as a testimony to his convictions on the side of freedom. It was in 1848 that he became a sub-editor of the *Economist* under Wilson. He also formed a connection with John Chapman, the publisher and editor of the *Westminster Review*, to which he contributed many articles. Mr. Spencer was on very friendly terms with George Eliot when she was known only as a reviewer and a translator. It is said that he introduced her both to George Henry Lewes and to her husband, Mr. Cross. As early as 1850 he published his *Social Statics*, and in 1860 he sent out the syllabus of his *Synthetic Philosophy* in ten volumes. This he lived to complete through rare persistence and strict adherence to the plan of life which he found best suited to his capacities. Mr. Spencer was never married; he was what might be called eccentric in his habits; he persistently refused honors of every kind; he was never affected by the desire for popularity; but he made some warm friends, and kept them to the last. On another occasion we may write more about his ways of life, but it is sufficient in the meantime to point out that in his books he was the effective philosopher of the evolution movement. He attempted a *Synthesis of Scientific Knowledge*. Of the tenacious industry, the noble self-renunciation, the single-minded regard for truth, the lucidity of style, the immense reach of thought and knowledge which belonged to him it would be almost impertinent to speak. For a long period he was a dominant influence, and

even now he has many and powerful followers. Perhaps he failed because he attempted too much. He employed assistants to collect facts for him, and on one occasion at least the value of their labors was seriously questioned, and formed the subject of an acrimonious discussion in the *Academy*. Mr. Spencer did not profess to be a great reader. He was wont to say that if he had read as much as other people, he would probably know just as little as they. One of his friends says that almost all his reading must have taken place at odd moments, just after breakfast, after lunch, and in the afternoons at his club. Much material was put at his disposal by his friends. He was skilful in the art of putting questions, and supremely skilful in the systematizing of the knowledge he acquired. But as the sciences have advanced, and as the thinkers of the twentieth century have modified the earlier ideas of matter and force, much of Mr. Spencer's work appears to be antiquated, while his philosophical justification of the *laissez-faire* philosophy of the old Liberals commands little assent. There is no question, however, as to the greatness of his intellect, the nobility of his character, and the continuous and astonishing suggestiveness of his work. Perhaps no such great intellect as his is now left to us.